



# FORTH

•

## In this Issue

The Presiding Bishop • Easter  
Message • A Close-up of James  
Street • Bishop Larned in Europe  
• An Architect in China • New  
Missionaries • and a dozen  
other big features

•

APRIL • 1946



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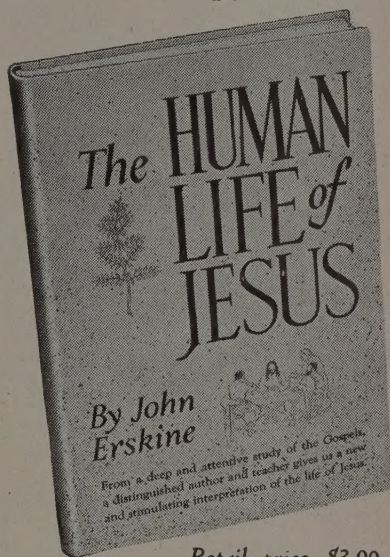
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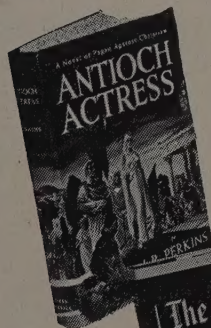
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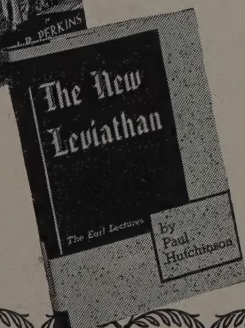
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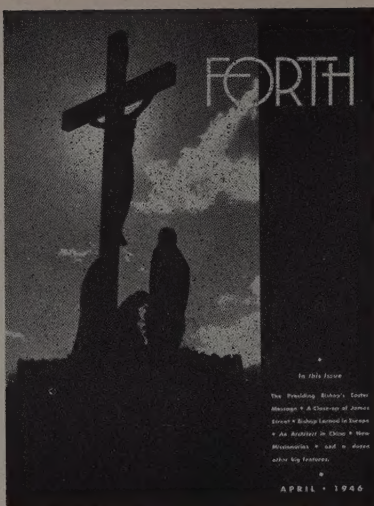
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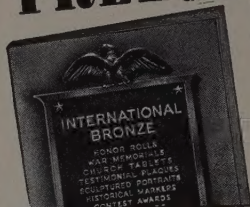
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**FORTH COVER.** This striking presentation of the Crucifixion is the same as that used on this year's poster on the Good Friday Offering for the Church's work in the Holy Land. In this issue the Rev. C. T. Bridgeman, who spent more than twenty years as the American representative in the Holy Land, describes one significant project made possible by this offering through which American Churchmen join with Anglicans throughout the world in a coöperative undertaking. Ewing Galloway Photo.

THE September meeting of the National Council will be held in New York, Sept. 5-7, instead of Sept. 4-6. General Convention opens in Philadelphia, Pa., Sept. 10.

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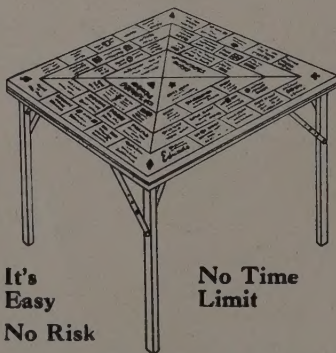
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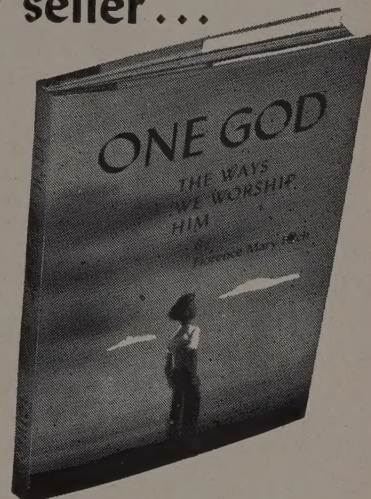
THE Reconstruction and Advance Fund is being put to work. In February, the National Council set aside \$50,000 to enable the Diocese of Chicago and a great Negro parish to complete its purchase of a new property. This story is told on page 8. Perhaps in no other area has the Church today a greater opportunity to influence the contemporary scene and bring the benefits of Christian democracy than among the Negro people of our own land. This grant from the Reconstruction and Advance Fund for a project that represents a chance for real advance is heartening evidence that the Church is determined to be a positive influence in strategic situations in these formative years.

And for Reconstruction! Seven of the Church's hospitals in the Orient have been either completely destroyed or wantonly looted. The restoration of their ministry, more urgently needed in the coming days of reconversion to peace even than during the time of war, presented a herculean task. But scattered throughout the Pacific, the United States has surplus materials—whole hospitals, paint, scientific equipment, hardware of all kinds—which are all for sale. Accordingly a half million dollars of the Reconstruction and Advance Fund has been earmarked for the purchase of such materials and supplies as will put our hospitals into operation.

And as this issue of FORTH goes to press there sails from New York for the Orient the man who can best supervise this vast undertaking, J. Van Wie Bergamini. The Church's architect in the Orient for a quarter century

Continued on page 4

Americans of every faith acclaim a great American best seller...



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## ONE GOD

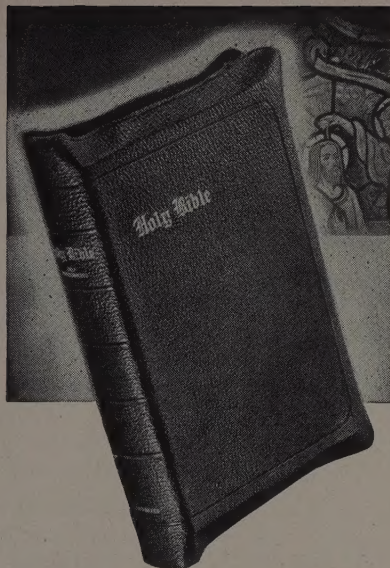
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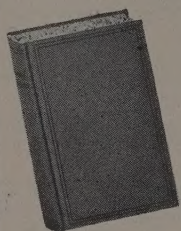
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## Check Your Calendar

### APRIL

- 2-3 National Council Provincial Conference, San Francisco.
- 5-7 Fort Valley Negro Vocational Conference, Fort Valley, Ga.
- 14 Palm Sunday
- 19 Good Friday
- 21 Easter
- 28 Church of the Air. Columbia Network. 10:30 a.m. E.S.T.
- 30-May 2 National Council

### MAY

- 3 Provincial Personnel Conference, St. Margaret's House, Berkeley, Cal.
- 5-12 National Family Week
- 26-29 Rogation Days
- 30 Ascension Day

## Turning the Pages

Continued from page 3

or more, Mr. Bergamini has made a unique contribution to the Church's Mission overseas. While in New York he told the story to one of FORTH's staff writers. It is on page 14.

We hear a good deal these days about theological education. We recall that an offering was taken in our parish church a few Sundays ago for our seminaries. We didn't know much about it. So we asked the rector of St. John's Church, Washington, D.C., the Rev. C. Leslie Glenn, recently released from the Navy, to write something about seminaries in general and his own, Virginia, in particular. His article is on page 16.

Incidentally last year 2,135 parishes took an offering and gave \$83,253.26 toward the work of the Church's eleven seminaries. These figures show a twenty-six per cent increase in the number of parishes participating and a sixty-three per cent increase in the total of the offering over the preceding year. It is hoped that when the results of the 1946 offering are known they will show as fine an increase. The seminaries in no small measure are the power house of the Church.

The Editor has received from Geneva some fine pictures of the recent meeting of the World Council of Churches. Mr. Charles P. Taft of Cincinnati, one of the Episcopal Church's representatives on the Provisional Committee, attended the Geneva meeting and will report on it for FORTH's readers. Look for both pictures and article in May.

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APRIL

# FORTH

1946

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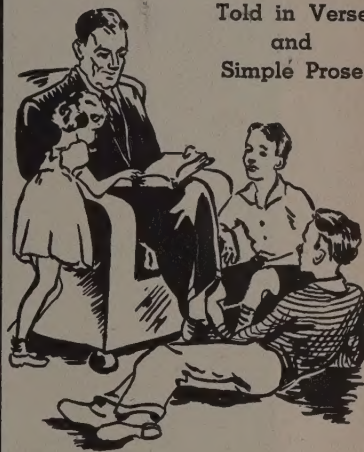
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FORTH --- THE SPIRIT OF MISSIONS

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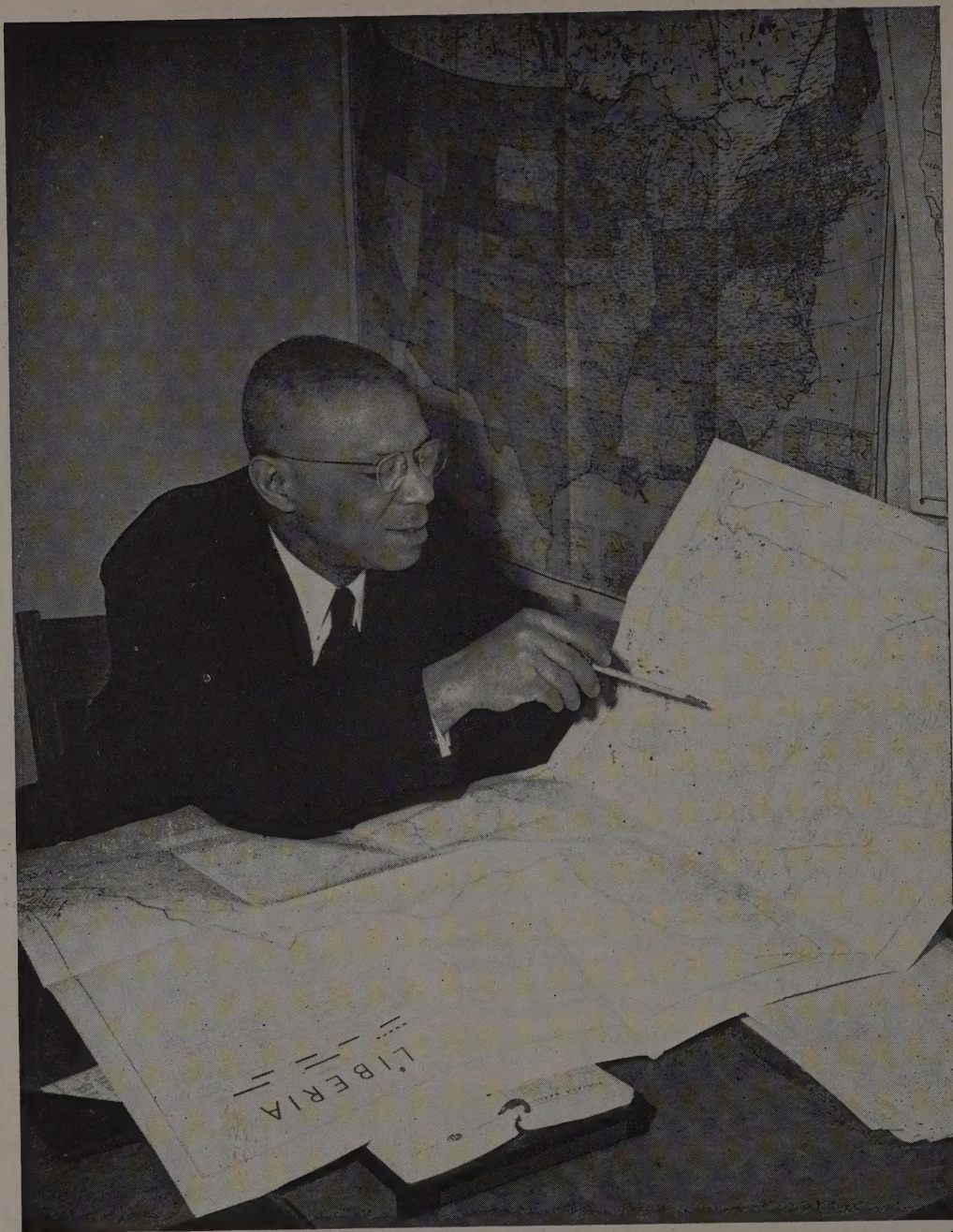
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Religious News Service

**T**HE Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, recently returned to this country after six months' careful study of his diocese to confer with the Presiding Bishop and the National Council concerning the needs and opportunities which the Church faces on the West Coast of Africa today. He plans to return to Liberia presently.



**Jesus Christ is ris'n today,  
Al . . . le . . . lu . . . ía!**

**Síng we to our God above,  
Al . . . le . . . lu . . . ía!**



Ewing Galloway

## Power to Meet the World's Need

**E**ASTER this year comes at a time when it is clear that the proclamation of Christian ideals needs to be supplemented by a demonstration of the power to carry them into effect. It is not our ability to repeat Christian formulas but our capacity to live in accord with them that will win men to faith in the Risen Christ. This capacity is produced not by our own striving, but is the gift of God.

God's bestowal of power through the Risen Christ is not made once for all. It is a continuing reinforcement through which our own lives approach ever nearer to the Divine standard of perfection. As He calls us to new tasks He qualifies us for their performance. Surely on this Easter we must be conscious of the fact that God is summoning His Church to fulfill a responsibility immeasurably greater than any which He has assigned to us in the past. Not only is it worldwide in scope, but its fulfillment involves problems which have hitherto baffled us. Can we give to love and justice an impetus which will enable them to penetrate the bar-

riers of race prejudice? Can nations measure up to Christian standards in their international activities? The very asking of these questions indicates our need of a greater outpouring of the power of the Risen Christ.

If world peace and world unity depend upon an adequate answer to just such questions, where shall we find it apart from Him? Shall we not then on this Easter seek those things which are above where Christ sitteth on the right hand of God. At such a time as this we realize only too clearly that we are not already perfect, that our present lives are an insufficient witness to a power adequate to meet the world's needs. Easter assures us, however, that He who raised up Jesus will enable us to walk in newness of life. The problems that confront us may from our human level seem impossible of solution.

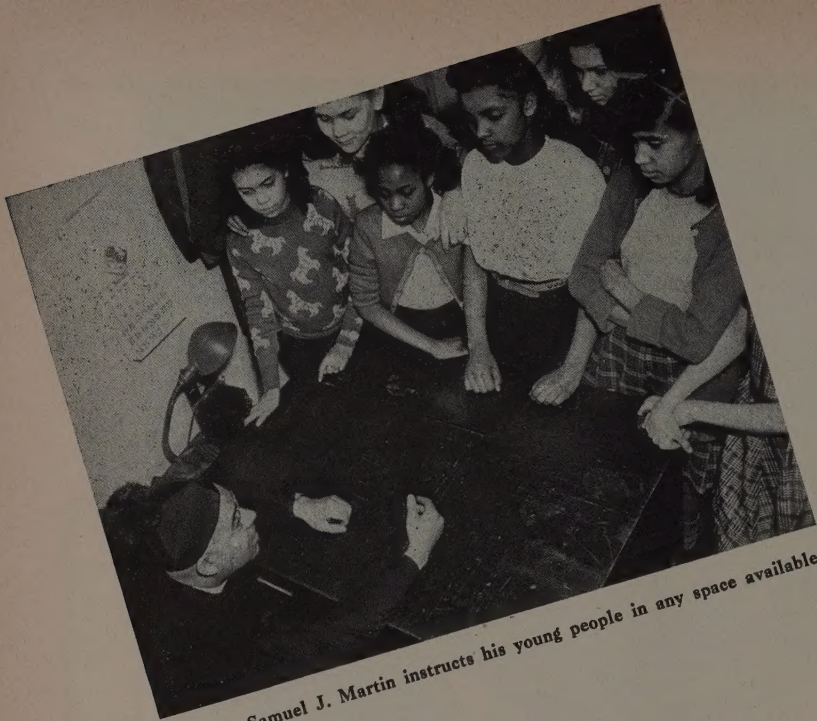
Yet Easter reminds us that the Resurrection which we celebrate proves the truth of our Lord's pronouncement, "The impossible things of men are possible with God."

● **An Easter Message from the Presiding Bishop** ●



# In the Black

## ADVANCE FUND ASSUR



The Rev. Samuel J. Martin instructs his young people in any space available.

ON Sunday morning there is standing room only at St. Edmund's Church in the heart of Chicago's enormous South Side Negro section. A sizable portion of its 1,200 communicants fill the streets on their way to the service. During the week, the large hall which comprises the parish house is never empty. Two Friday evenings a month are given over to the young people, one to the Round-Up, a dance with entertainment and refreshments for high school age, one to the Junior Hop, for children from ten to fourteen. The hall can only hold about 150, and both groups have a long waiting list.

For a multitude of similar reasons, St. Edmund's has been straining for more room. There are problems aplenty in Chicago for the man of darker hue. The Negro migration from the South, much of it unskilled labor, causing a population expansion which has made Chicago one of the Negro centers of the United States, shows no signs of diminishing. Nor do the resulting shortage of housing and recreational facilities, the labor disturbances, and the interracial tensions. In department stores, city streets, all public places, there is friction between groups of Negroes, well

aware of the rights to which they are entitled as children of God, and whites who know only that they fear and resent whatever it is that seems to be happening to the *status quo*.

Faced with such a powder-keg situation, Chicago needs to call into action every stabilizing force at its command. Leading these forces, is a strong, well-equipped Church. To attain a position of leadership, the Negro Church, particularly, must be able to take active part in the struggle of its people; with them it must face constructively

the complex problems of labor relations, of juvenile delinquency, crime, immorality, and disease, all products of overcrowded, subnormal living conditions. It must face the racial situation underlying all these evils and combat it according to the Truth and the Way lived by Jesus.

Toward this goal, St. Edmund's, as one important church in the Negro South Side, has been striving. Increasingly, progress has been hindered by lack of space. No matter how successful are the monthly dances, how praiseworthy the work of the Social Service Guild and Child Clinic, the scope is necessarily very narrow. Today the situation is changing; St. Edmund's is soon to move to a new piece of recently purchased property.

The property purchased is a complete plant built in 1926 by the congregation of St. Constantine's Greek Orthodox Church. It covers half a block not far from the present church and several large Negro housing developments. The church itself seats 650; the parish facilities include a fully equipped eight-room school, two large offices, a chapel, recreation

Mother and son bring problems to a member of the Church's Social Service Guild.





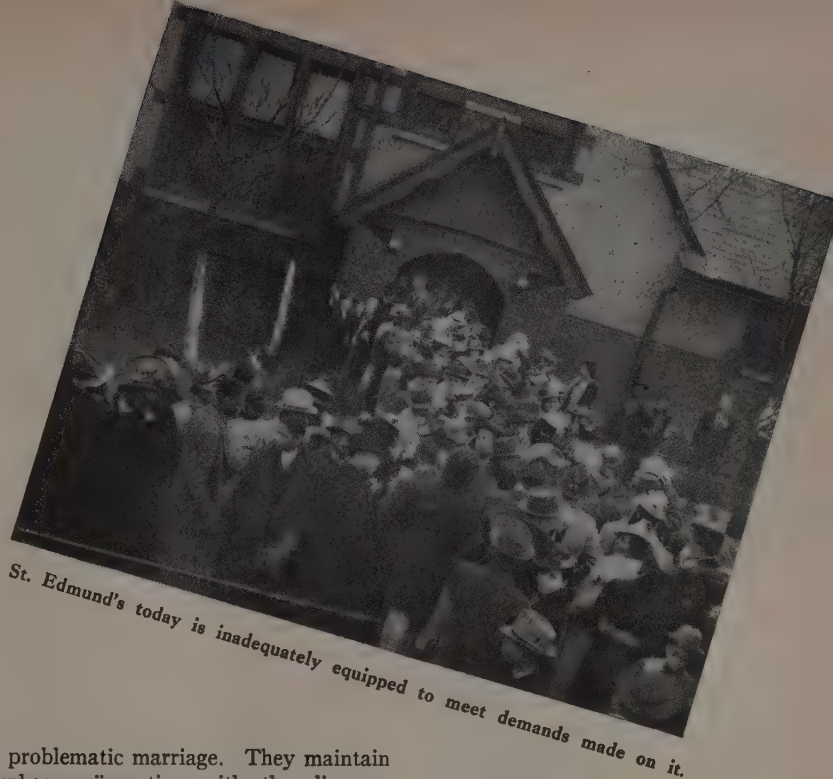
# Metropolis

## EFFECTIVE NEGRO CENTER

rooms, kitchen, and a fenced playground, every need for a social, religious, and educational center.

Needless to say, these facilities will make possible a significant expansion of the present program. The Child Clinic, staffed by a psychologist, a psychiatrist, and a social worker, can work with more than its present twenty-five to fifty unhappy children from five to eighteen years old. The children are referred to the clinic by parents, schools, Church members. Sometimes they are sent on to the behavior clinic, headed by Dr. Albert Beckham, psychologist for the Chicago Board of Education. One boy who was having great difficulty with his schoolwork, and seemed retarded, found with the help of the psychiatrist that he needed to attend a remedial clinic.

The Social Service Guild of St. Edmund's which offers the same help to older people can also expand. Its fifty members are professional social workers and teachers who are offering their services to the community in problems ranging from the securing of an old-age pension to the salvaging of a



problematic marriage. They maintain close cooperation with the diocesan Church Mission of Help. Today their greatest handicap is lack of adequate consultation space, for which the rector has loaned his office.

In the new building, youth activities will no longer be confined to monthly gatherings. The Junior Hop and the Round-Up, the only church-sponsored youth center in the community, can increase their membership to four hundred. Parts of the parish house will be opened for social

hours, where young people may come on dates, join in planning entertainment programs, form clubs, and dance. An athletic program will be instituted, and an after-school program in the playground, where two or three hundred children can find healthy recreation off the city streets.

The greatest innovation is to be a model primary school of eight grades, for the Chicago primary schools in this section are open to serious criticism. Classes are unmanageably large, the quality of instruction not always of the best, and the two-shift system an invitation to the children to spend half the day on the streets. Guided by the University of Chicago, this school will demonstrate the finest primary education, approved by the Board of Education, for a sizable group of neighboring youngsters. The ever growing Church school, too, will be able to provide adequate instruction for all its members in separate classrooms.

With this constructive, realistic service, St. Edmund's is forging ahead to real leadership among Chicago's Negroes. The actual move to the new building may not come for eighteen months, depending on St. Constan-

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The new property has all equipment for a neighborhood center, even a playground.







American Army planes carried Bibles to Italy for German prisoners of war.



**E**MMANUEL Church is the only American Church in Geneva. Situated in one of the hubs of the modern world, it is a sturdy landmark in the middle of great activity. Geneva, in the center of a vast coöperative program of service and relief, is the seat of the World Council of Churches, of the International YMCA and YWCA through whose efforts such fine work was carried on throughout the war among prisoners of war, and of many other groups devoted to the reconstruction and rehabilitation of a devastated Christian Church in Europe. It is also a city to which increasing numbers of our servicemen on their Swiss Vacation Tour come to spend a day or two.

Barracks (below) temporarily replace destroyed churches, as at Ostheim, Alsace (above).



## CHURCH RESU IN EUROPE

For some time during the war Emmanuel Church was closed. At the coming of peace, however, representatives of the World Council gladly consented to assume responsibility for services of worship here, until a new rector could be secured. The church became another expression of the co-operation which is growing up between the Churches of the world. Benjamin J. Bush of the Presbyterian Church, Werner Wickstrom of the Methodist Church, Samuel McCrea Cavert, the executive secretary of the Federal Council of Churches of Christ in America, and W. A. Visser 't Hooft, executive secretary of the World Council, all gave generously of their time to make possible American services, until the new rector, the Rev. Ronald H. Roland of Baltimore, arrives at his post.

Through the medium of a Swiss Vacation Tour, I reached Geneva on Thanksgiving eve. At long last we could thank God for peace. In a united service on Thanksgiving Day, the American Consul read the President's Proclamation. That same night in the Emmanuel parish house we welcomed at a happy get-together some seventy-five men and women in uniform who expressed their gratitude for the home touch this effort had brought to their far-from-home Thanksgiving Day.

This spirit of coöperation is at the basis of the great progress being made by the World Council of Churches. I was just in time to attend the housewarming of the larger new building which the Council now occupies, an old villa and its stable, remodeled. In the main building are numerous offices, an attractive meeting room, an adequate library. Adjoining is a shipping room from which goes out daily, often by airplane, literally tons of Bibles, Prayer Books, literature of all

• By the Rt. Rev. J. I.



# MES SERVICES AMID RUINS

kinds, clothing, and a multitude of timely and sorely needed gifts. The converted stable houses the offices of that beehive of Christian helpfulness, the Department of Reconstruction and Interchurch Aid, and its director, J. Hutchison Cockburn.

At the housewarming we listened to reports from Mr. Visser 't Hooft, Mr. Cockburn, and Mr. Cavert. Our hearts rejoiced when we were reminded how, almost miraculously, this world movement, all too insecurely organized before the war, had persisted through the war years until now it has so grown that it includes within its active membership some ninety Christian bodies. Indeed, as far as the World Council was concerned, the Psalmist was prophetically right when he said, "Surely the wrath of man shall turn to thy praise." For the war turned the World Council from an abstract organization (FORTH, February, p. 7) into one performing a tremendous practical ministry. (FORTH, March, p. 14.) Today it is engaged in a reconstruction task growing daily into such overwhelming demands that even its ninety constituent members stand in awe at the challenge.

The growing strength of this ecumenical movement was powerfully indicated by Mr. Visser 't Hooft when he said, "Perhaps the real reason for the persistence of our work together lies in a less tangible but no less real happening, namely, that the great majority of the Churches have during the war understood more deeply than in time of peace what their membership in the *Una Sancta* means. That is why the lack of processes of propaganda and education did not matter. The *Una Sancta* propagated itself as the Churches suffered from their isolation, struggled against racial and chauvinistic heresies and realized in a



Bishop Larned (above) after Thanksgiving service at Emmanuel Church, Geneva (below).

new and more insistent manner that the Church of Christ is one and universal."

The World Council budget for the coming year has already become inadequate to the growing demands and opportunities. Even now the story of reconstruction and interchurch aid is replete with inspiring achievement. Many temporary wooden church halls have already been erected in France and Holland, almost on the ruins of their former churches; many more have been ordered for these countries as well as for Belgium. Aid has been given to increase the very inadequate salaries of pastors; youth work such as CIMADE has been supported;

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Aid to refugees (below) is part of practical ministry of World Council of Churches.



BLAIR LARNED, D.D. ●





The Church today is sending many new missionaries overseas to spread Christ's Gospel of peace and brotherly love. Their influence extends from the tropics to lands of ice and snow.

**W**ITH the return of peace, chaplains and nurses in the Armed Forces are among those planning to enter or return to the missionary work of the Church. The Rev. Ernest P. Runnells, of San Francisco, who was an Army chaplain in the South Pacific until recently, has assumed charge of the Church of Our Saviour, New Cristobal, Canal Zone. Chaplain Runnells, holder of the D.S.C. from World War I, has done outstanding work organizing laymen during his ministry in New Hampshire, California, and Oregon. He has convinced many a preoccupied businessman that the Church's Mission was a vital and compelling challenge to his ability, and has interested many in taking an active part in the Church's life. As a chaplain, his Bible classes were attended by large groups of servicemen who found him a stimulating leader. Mr. Runnells' experience in both World Wars and as Oregon's chaplain for the American Legion and for her Disabled American Veterans, makes him exceptionally valuable in the Canal Zone where there are so many servicemen.

The needs of the Orient are many



The activities of former Chaplain E. P. Runnells (*above, left*), Dr. Mary O. Cruise (*above*), Rev. C. H. Long, Jr. (*below*), and Sarah E. Nickpeay range from the Panama Canal Zone, Philippines, Shanghai, to St. Barnabas' Negro Mission in South Carolina.



## Veterans Enlist as

PEACE ROLE OF OVERSEAS POST

today, especially for medical care of the homeless and destitute in the Philippines. Dr. Mary O. Cruise, twenty-nine-year-old member of St. Peter's Church, Oxford, Miss., sailed the end of February to work at St. Luke's Hospital, Manila. As soon as conditions in the Mountain Province are stabilized Dr. Cruise will be assigned to St. Theodore's Hospital, Sagada. Following her graduation from the University of Mississippi and George Washington University, she interned at Johns Hopkins Hospital. She has recently been on the staff of the Children's Hospital, Los Angeles.

By the time Edith M. Hutton reaches China, probably next fall, it is hoped that Central China College, where she will teach, will be back on its campus at Wuchang after years of refugeeing. (See FORTH, Jan. 1939, p.

26; Oct. 1944, p. 16; Nov. 1945, p. 13.) Miss Hutton has a provisional appointment to teach English literature and composition to freshmen and sophomores. Her experience encompasses twenty years teaching in Pawtucket, R.I., schools, and many summers as YWCA camp director. For ten years she has organized a thirty-minute weekly radio program of plays, an activity which will no doubt be of great interest to the college's youngest students with whom she will work. Miss Hutton is a member of St. Paul's Church, Pawtucket, where her brother is rector.

The Rev. C. H. Long, Jr., of Philadelphia, and his bride of a few weeks, will go to Shanghai as soon as transportation is available. In the meantime he is studying Chinese at Yale University. He is a graduate of Wil-

FORTH—April, 1946





Elizabeth A. Weitzel, R.N., of Minneapolis (left, above) and Lieut. Bertha E. Mason, R.N. (above) formerly of AAF Regional Hospital, Madison, Wis., have important new duties at Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska, (below).



Central China College, which hopes soon to return to its campus at Wuchang after years of refugeeing, needs an enlarged teaching staff to which Edith M. Hutton of Pawtucket, R. I., is latest addition.

# New Missionaries

## CHALLENGES FORMER SERVICE FOLK

liam Penn Charter School, Yale University, and the Virginia Theological Seminary. He was ordained deacon last summer by the Rt. Rev. Oliver J. Hart in Zion Church, Philadelphia, of which his father, executive secretary of the Diocese of Pennsylvania, had been rector for twenty-five years.

Alaska is the scene of many missionary changes today. During the war, several former China missionaries served there. With their return to China, new missionaries are taking their places. Lieut. Bertha E. Mason, R.N., for the past two years a nurse with the AAF Regional Hospital, Truax Field, Madison, Wis., will go to Hudson Stuck Hospital, Ft. Yukon, Alaska. Lieut. Mason, a licensed pilot, is well acquainted with missionary work in northern climes, having been a nurse with the Grenfell Mission in

Newfoundland for five years. She is a member of Grace Church, Madison, Wis. Following her graduation from Norwegian-American Hospital Training School, she worked in the Veterans Bureau, a Shriners' hospital for crippled children, a tuberculosis sanatorium, and a general hospital, which all will be valuable background for her new work.

Other new arrivals at Hudson Stuck Hospital are Margaret E. Eimon, R.N., of Boston, and Elizabeth Ann Weitzel, R.N., of Minneapolis. Miss Eimon, who received her degree at Santa Barbara Cottage Hospital, has done nursing in California, Massachusetts, and Kentucky with the Frontier Nursing Service. The oversight of the hospital kitchen and planning of meals will be her special responsibility, a job for which she had additional

training at the famous Farmer's School of Cookery, Boston.

Miss Weitzel, a graduate of St. Barnabas' Hospital School of Nursing, Minneapolis, is also a certified piano teacher and Red Cross life saver. She already has served the Church in many ways in her twenty-six years as state officer and youth adviser for the YPF, religious education secretary of Gethsemane Church, Minneapolis, where she is a member, and as housemother and music teacher for two years at St. Elizabeth's Indian Mission, Wapala, S. D.

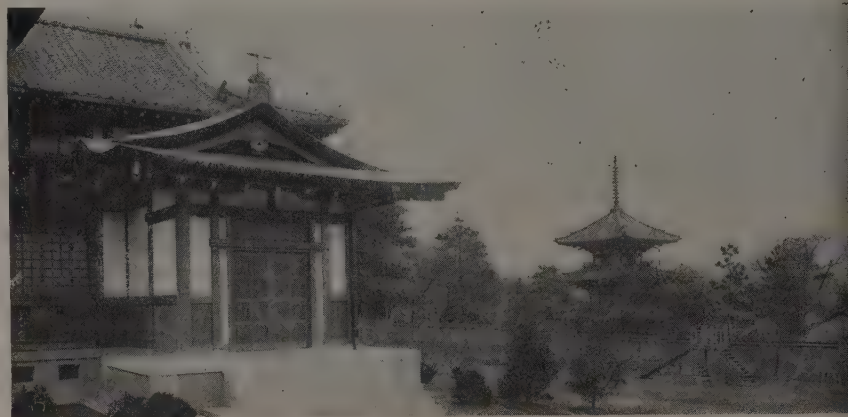
Returning to active missionary service, in Alaska, is the Rev. Thomas Paul Maslin, who first went to China in 1903 on his graduation from General Theological Seminary. When he returned from China in 1936 he left the chaplaincy of the Church of St. John the Evangelist, Hankow. As a youth Mr. Maslin spent his vacations from school on his father's ranch in California where he made his first friends among the Chinese employed there. Always of sturdy physique, a friend once said of him that he was a man who could go without a coat in

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Mr. Bergamini's versatility in design has enabled him to make Oriental Christians feel at home in their place of worship. St. Benedict's, Besao, (*left*) built of local materials, follows the round-arched style familiar in the Philippines. The Boone College gym (*above*) incorporates Chinese characteristics. Christ Church, Nara, (*below*) retains many features of Japanese temple in background.



**J.** VAN WIE BERGAMINI, architect for the Church in the Orient, was scanning the Chinese countryside as he walked along, looking for the American mission college located nearby. He stopped a peasant worker passing by to make inquiries for the school buildings which he understood had been designed Chinese style in order to be more accepted by the Chinese themselves. His informant admitted complete ignorance of any school for his countrymen nearby. He had, though, just left behind some foreign buildings over the hill.

Mr. Bergamini thanked him, passed on in the direction of the foreign buildings, only to find the school he had sought. Its quasi-Chinese architecture was to no avail. The school was still foreign to those who needed it most.

This is one of the two great problems of the mission architect today, to blend the technical superiority of the West with the venerable culture of the East. When Mr. Bergamini first went to China twenty-five years ago to help the Rt. Rev. Logan H. Roots, Bishop of Hankow, he saw Christian institutions built in classical, Gothic, and collegiate Gothic style, utterly out of harmony with the low Chinese buildings with their characteristic wooden posts and horn roofs. He wondered how the Chinese could take Christianity to their hearts when they found it in strange, often displeasing garb. He

## Christian Architecture

J. V. W. BERGAMINI COMBINES ANCIEN

began experimenting, meeting the conditions of Chinese tradition.

He designed a hospital which accommodated the families of patients who, accustomed to their own social structure, would not have undergone medical treatment otherwise. His plan for the gymnasium at Boone College, one of the first in the Chinese tradition in that section of China, was accepted after much debate, and later, the same style for St. Andrew's Church, parish house, and rectory in Wuchang.

This was the beginning of the trend, now established, to adjust Christianity to its surroundings, not only in language, but in everything, architecture included. For eighteen years in China, ten in Japan, five in the Philippines, three of which were spent in internment at Baguio, Mr. Bergamini has built churches, hospitals, schools, and mission residences predominantly in harmony with the people and their environment.

"We must build things that the peo-





Adapting architectural style to environment often involves using Western characteristics. Cosmopolitan Tokyo demanded modern style for St. Luke's Hospital (*above*), although the chapel (*right*) follows the Gothic tradition. St. Margaret's School, Tokyo, (*below*) is predominantly Romanesque. The isolated column is an ingenious device to provide the 70 foot chimney required by law.



ect, satisfied with the Christian ethics that rule his work, although most of them are not Christian.

He found that building skills varied from place to place. While the Chinese workers were very fine, the office staff in Japan, where he built St. Agnes' School in Kyoto, St. Margaret's School, and St. Luke's Medical Center and chapel in Tokyo, was exceptional. In the Philippines, the Igorot workmen often needed elementary explanations of plans, but when he made a tin model for the desired size of the pieces of a stone arch, the arch was assembled without a flaw.

On entering any new community, there is always the local building situation to be taken into account. If unstable or unadaptable, it must be tactfully rejected, without offense. Always he has found that a firm policy of honesty and fairness won him the work he desires. "You could use the same motto for any country: get honest people to work with you in an honest way."

Mr. Bergamini has found the job of mission architect a full one, and no less necessary today than twenty years ago. He must appreciate the cultural traditions of the country, see them in their true perspective to use them to build for a Chinese world. Modern Chinese have not often been able to combine this with necessary engineering training.

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# Develops in Orient

## TRADITIONS AND MODERN TECHNIQUES

ple can use and support themselves," he says, today, about to return to China, which he left in 1939. "We are, after all, the guests of the people of the Orient. If we cannot do our best, we must do nothing. Would you give your host a poor present?"

The second great problem of the mission architect Mr. Bergamini considers the building process. To head a project successfully in an oriental land, the foreign architect must learn to win the coöperation of his workers,

so that friction and antagonism, always kept hidden by the Chinese, may not hinder fine achievement for the Church. Mr. Bergamini found oriental workers, many of whom he trained himself, loyal and skillful. One mason who had worked with him on numerous projects came several hundred miles when Mr. Bergamini sent a request, along with plans of the project, to join him again. His workers live near the site of construction, often accompanying him from project to proj-





Informality of dormitory bull sessions are source of inspiration to teachers and students at Theological Seminary of Virginia.

Dean Zabriskie instructs seminary students in missionary policy.

By the Rev.

C. LESLIE GLENN, D.D.

St. John's Church, Washington, D.C.

**T**HE late Justice Oliver Wendell Holmes once confessed he never had a railroad case to decide that he did not ask himself impatiently, "What in the world is a bill of lading, anyway?" Laymen in the Church often have the same feeling about theological seminaries. The words are familiar, like bill of lading, but what precisely do they describe?

An undergraduate in college knows that if he wants to be a lawyer or a doctor he has to go to a graduate school after he finishes college. But

his ideas about preparing for the ministry are apt to be vague.

A theological seminary is a graduate school where men study theology as other men study law or medicine, after they have finished their college course. The men in it have had the usual education of their contemporaries, in school and college. They have not been cloistered from the world. In fact, during the war, some bishops and seminaries in the Episcopal Church urged their students to enlist in the line, in spite of draft exemption, so they would have the great common experience of this generation. Ours is an ideal way of enlisting and training men for the ministry.

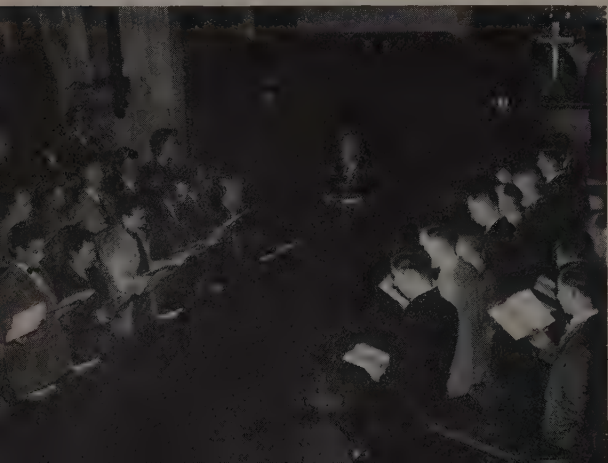
Yet today it needs the earnest care of all Churchmen. We sometimes feel that the Church did not get a large enough proportion of the leaders of the past few generations. This is not because religion is decaying or men are unresponsive to Christ's call today, but because of definite flaws in our system which can be corrected.

The ministry, and indeed Christianity itself, is not presented strongly enough in the colleges to draw a proper proportion of the best graduates into the ministry. They simply do not hear about Christianity.

Our seminaries have not been supported adequately. The ability of doctors has risen with the endowments and increased equipment of the medical schools; the quality of the

Daily chapel services are important feature of seminary life.

A good library is essential to sound theological training.







Students frequently drop in at the Dean's Office in Sparrow Hall which is also a dormitory at Virginia Seminary.

# Missionary Heritage

CE FACE ALL SEMINARIES TODAY

clergy will rise with the increased resources of the seminaries, as an aroused Church gives them aid. Plain living and high thinking traditionally belong together, but our seminaries from time to time have reached the point at which the living becomes so plain that it effectually stultifies all productive thought. When we realize how small were the faculties and how meagre were allotments in the past century for the purchase of library books, for professors' salaries, for fellowships to train future scholars, we understand what a miracle of God's grace it was that so much was accomplished with so little. Even today, some of our seminaries cannot pass the tests for admission to the associations for academic accrediting. If it were

a failure in zeal, or in charity, or in missionary spirit, that would be depressing, but this failure is on the lowest material level, and can be corrected when the laity of the Church understand it.

In order to have an effective system of parishes, we must have strong seminaries behind them supplying men and ideas.

A popular misconception calls theology a soul killing study. Don't men lose their faith in theological seminaries? Precisely the opposite is the case. Our seminaries are tremendous spiritual forces in the Church. Their graduates look to them all through their ministry for guidance,

for encouragement, and for stimulation to continued intellectual progress.

One of the oldest seminaries in the Episcopal Church is the Virginia Seminary, located two miles west of the center of Alexandria, Virginia, and seven miles south of Washington. The buildings are situated in a large and beautiful grove of oaks, in the middle of a campus of nearly one hundred acres, on a range of hills 225 feet above the waters of the Potomac. It is within a few miles of Mount Vernon and Arlington.

In June, 1818, a group of clergymen and laymen from Georgetown, Washington, and Alexandria met in

Continued on page 34

Students share new ideas and hopes as they meet to "break bread."



Wilmer Hall, originally the chapel, now serves as refectory.

"The Wilderness" where Phillips Brooks lived as a student.

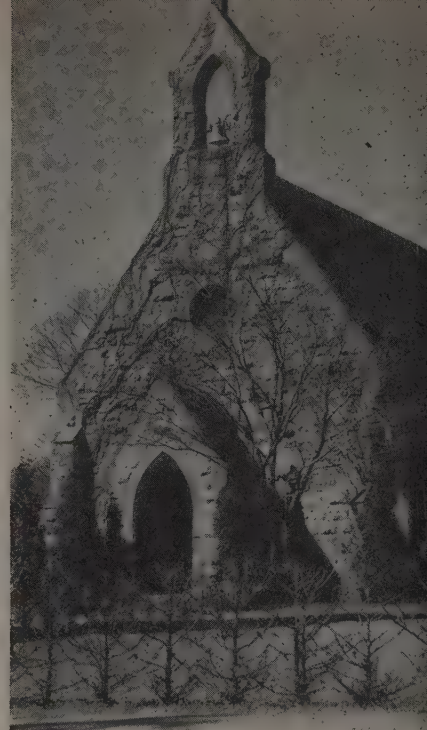
Harrie R. Ewing, Photos







Since 1925 members of the Adirondack Mountain Club of New York have made their annual Palm Sunday pilgrimage (*above*) to attend services at the picturesque Chapel of St. John's-in-the-Wilderness near Sandyfields, Rockland Co., N. Y. (*right*).



## “HOW BEAUTIFUL THE MOUNTAIN”

**E**ARLY on Palm Sunday morning hikers and other outdoor enthusiasts, in characteristic hiking clothes, gather at rail and bus stations for their six- to nine-mile trek. Over trails and old wood roads, cut for miners and charcoal burners of a by-gone era, they cross valleys and ridges to con-

verge on St. John's-in-the-Wilderness near Sandyfields, Rockland County, New York, for a special service. Under the leadership of the Rev. Walter F. Hoffman of Haverstraw, W. W. Shannon, and others, many of the hikers now look upon St. John's as their own church. It was founded in 1878 to

serve the mountain folk. Its rector became pastor of the trails—preaching, instructing the children, and visiting distant cabins on horseback or afoot. St. John's has ministered to New York's poor children, nearby factory and mine workers, and various summer camps down the years.

St. John's-in-the-Wilderness still ministers to the countryside, and each hiker welcomed within its portals echoes in his heart the words he reads over the entrance . . . *How Beautiful Upon the Mountain.*

A quintet of hardy hikers from the Tramp and Trail Club of New York assists St. John's choir in annual Palm Sunday service.



After the service hikers gather in the Old Barn where the Girls' Friendly Society serves coffee and cake before a big open fire.





# THE DESERT SHALL BLOOM AS A ROSE

IN the domed mud hut, the Armenian bends dreamily over his violin. The firelight, casting deep shadows in the corners of the room, gently draws into relief the oriental character of the low divans and Persian rugs. But the group of men listening are Europeans, and the music Beethoven.

Outside, the cold sky of early autumn arches above the vast plain, sloping southward between the Euphrates River and Iraq, from the mountains of Turkey to rainless central Arabia. Through the clear night comes the rushing of the Khabur River, swollen by icy mountain waters, the pillar of existence for all the small domed huts which comprise the Assyrian village on its bank, crowning the piled-up mound of a forgotten Aramaic city. Beyond the settlement, cypresses and cedars outline the irrigation ditches which nourish gardens, vineyards, and peach orchards, tended painstakingly through blistering heat, devastating frost, and plagues of locusts.

Inside the other huts, rough-clad Assyrian Christians close their houses against the autumn chill and huddle over small braziers. The children board the dim candlelight trying to read their next day's lessons, a book of Bible stories in ancient Syriac, a French primer, and the finely traced letters of an Arabic arithmetic.

Such is Tel Tamer, the crude capital of thirty Assyrian villages resettled a decade ago on long-forgotten sites along some twenty-five miles of the Khabur River just below the Turkish border of eastern Syria. Its six hundred villagers are one group of the seven thousand modern Assyrian mountaineers who wished to leave Iraq where they had fled in the first World War. Peasant farmers and herdsmen, they soon learned to plough

the virgin soil, dig irrigation ditches, erect great creaking bucketed wheels to take life-giving water to a thirsty land, to stand firm against the ever encroaching aridity of the surrounding desert.

This was the setting of a few years ago for a new project of the Anglican Communion, made possible by its Good Friday Offering which is devoted each year to work in the Holy Land and neighboring Arabic-speaking countries, Transjordan, Syria, the Lebanon, Iraq, the western shore of the Persian Gulf, the Greek-speaking island of Cyprus, and parts of Turkey. The offering, gathered from every part of the Anglican Communion throughout the world, brings help to hospitals, schools, and other projects of the Anglican Diocese of Jerusalem, serving in city and country, Jews, Moslems, Druses, and Christians all together, as well as people of countless other countries, transients or residents of foreign colonies.

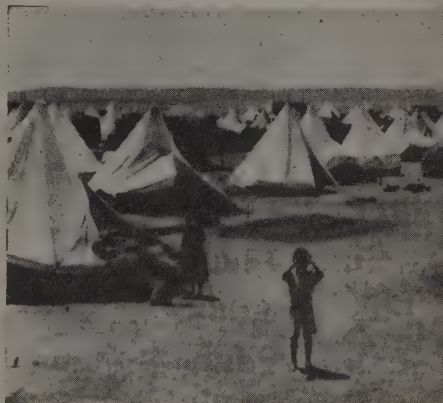
In Tel Tamer, the Good Friday Offering made possible an agricultural school. The coming of World War II brought to this village, as base, a British-staffed mobile medical mission. With it came a devoted Armenian doctor trained in the American University of Beirut, whose nostalgic violin so delighted the young Europeans, long away from home.

Meanwhile the Anglican Bishop secured, after many years of fruitless effort, permission to resume educational work among the Assyrian people. With the friendly coöperation of the British and American personnel of the medical mission and financial support from the American Good Friday Offering, a farm school was started to train boys of this and adjacent villages to read and write and to make good use of their newly

Continued on page 22



The Church's farm school in Northeast Syria, made possible by American Good Friday Offering, trains one hundred boys to till arid land which is now their home. De-



vout Christians, Nestorian Assyrian families (below) fled from Iraq in 1933 and settled on banks of Khabur River (above).



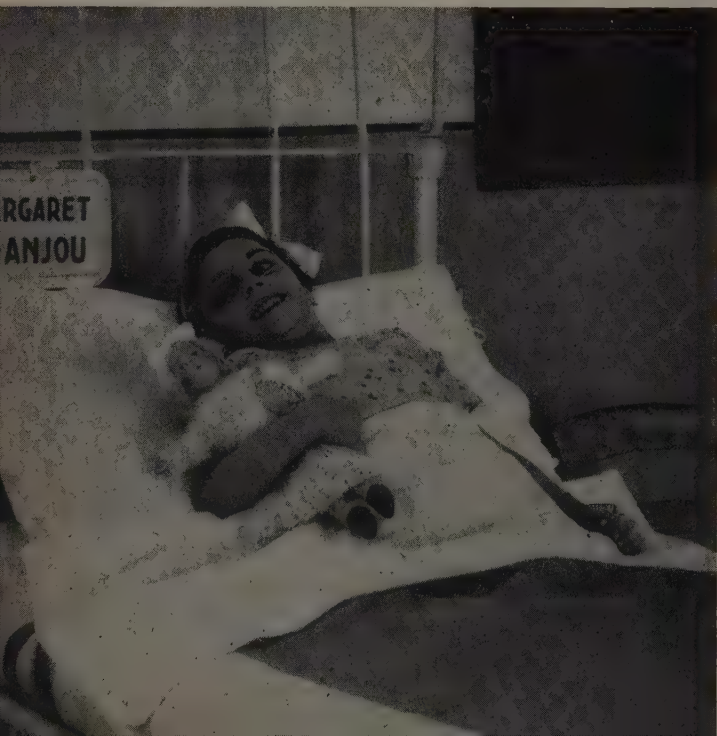
By the Rev. CHARLES T. BRIDGEMAN, S.T.D.



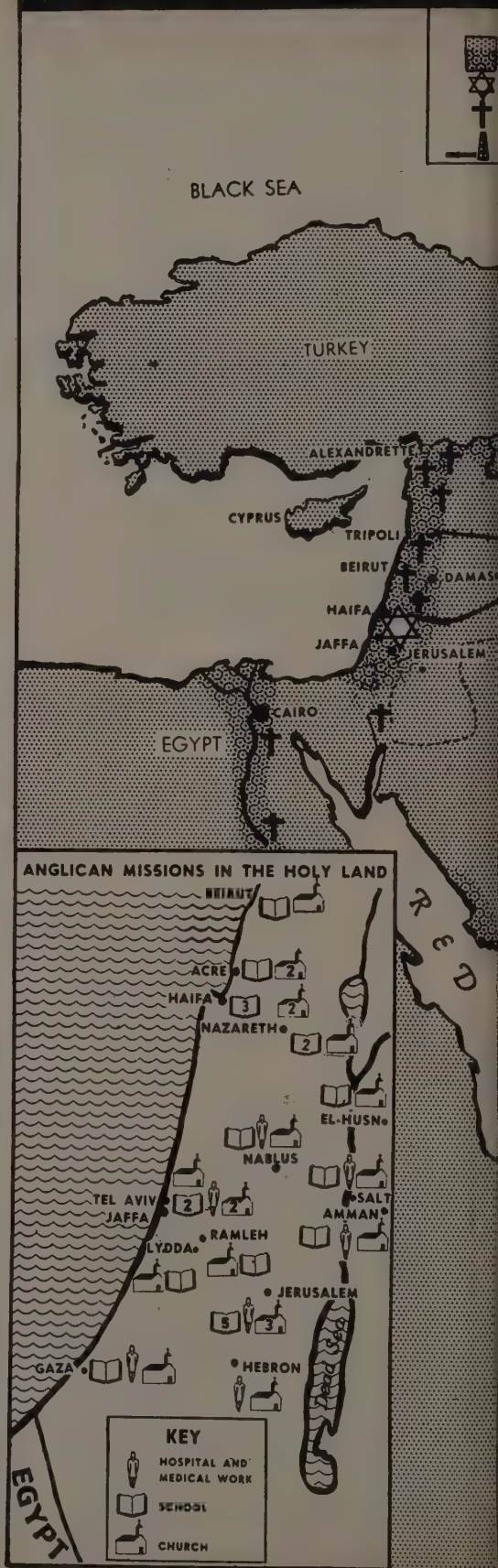


**Monkmeyer**

About twenty per cent of the Europeans returning to the Holy Land are farmers or live in farming villages. Their methods are highly modern but they have had to learn from the Arab how to cultivate semi-arid country. Church's six hospitals (*below*) minister to all colors, races, and creeds.

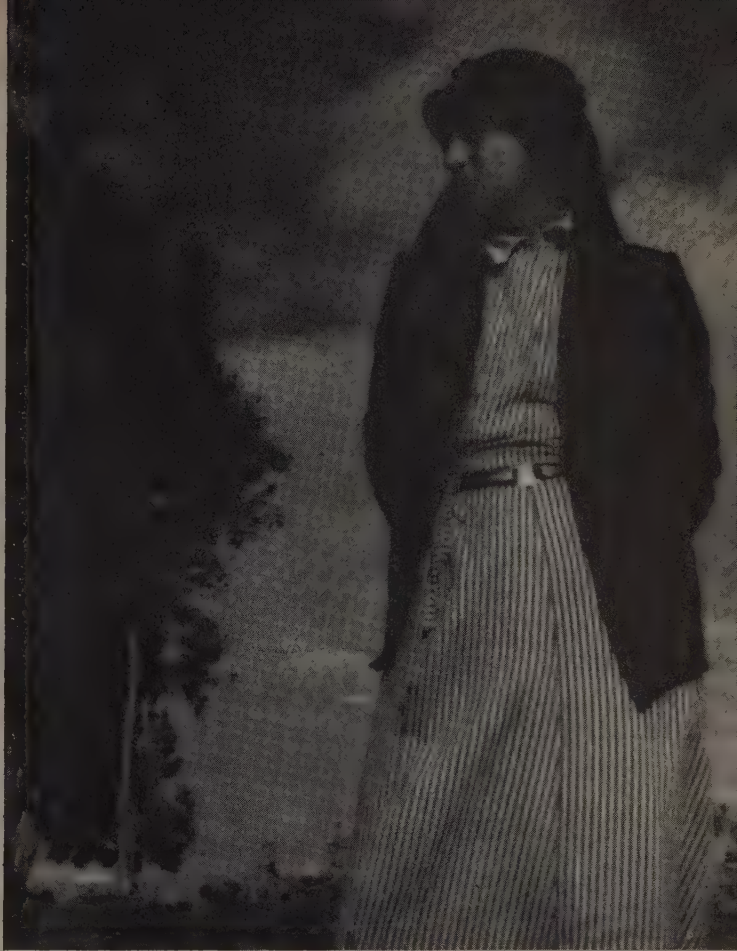


## RELIGIOUS DISTRIBUTION





# IN THE MIDDLE EAST



Monkmeyer

The Arabic-speaking inhabitants of Palestine, who number two-thirds of the population, are mainly descended from Canaanites and Israelites of old. They are the oldest farmers in the world and till the ground in much the same way as in the time of David. St. George's Cathedral, Jerusalem (*below*).







Domed huts of mud brick with smoke vent in roof for ventilation serve as home for 10,000 resettled Assyrian farmers. Each village has a church with several domes.



The deep swift flow of the Khabur River creates an irrigation problem. Water channels flow through garden plots making lush growth of grass and flowers on arid desert.

## The Desert Shall Bloom --- continued

acquired, rich farm lands which had lain fallow for hundreds of years.

These people are a small remnant of a once strong missionary Church. All the great Eastern branches of the Church, Orthodox, Armenian, Syrian, Coptic, Nestorian, were for centuries persecuted by Islam. Faithful throughout, these are the native Churches of the Diocese, and it has been the steady desire of the Anglican Communion not to intrude on them, but to strengthen their hands, and revive their missionary zeal, helping particularly in the educating of their clergy.

When the Tel Tamer Farm School was proposed as one of the objects of the Good Friday Offering from America, this was the spirit of the proposal. Permission had to be granted by the French Mandatory authorities, by the Syrian Government, by the British Security Mission, but even more important was the welcome of the Assyrian elders who remembered their days in Anglican schools in their former home in the Kurdish mountains. The teacher who was found to be a qualified leader for this lonely post among strange people pioneering in a strange land, was a member of the Old Syrian Church accustomed like the Assyrians to using the Syriac language in Church.

In a cluster of tumble-down, rough-

ly patched huts left by the League of Nations commissioners, thirty-two eager boys gathered for their first class in 1942. There they began in two classes under the head teacher, an Assyrian deacon as teacher of religion, and a practical gardener, a course which continued where the three-year Government school course left off. From villages as much as five miles away, they trudged to school in all weathers, encouraged by proud parents to take advantage of the best education within a hundred miles.

Today the school is in its fourth year. Since that struggling beginning, three new classes have been added, the enrollment expanded to over one hundred, and the teaching staff increased accordingly. Land has been secured for fifteen small domed mud huts, or *cupoles*, erected in 1944 through the patience and ingenuity of the young British clinic assistant who volunteered as supervisor. Another Englishman made possible a much desired class in English for the most advanced students. Meanwhile the practical art of gardening is going forward and the boys are learning to make the desert blossom as the rose. Some have qualified to take government examinations in Arabic, French, and English.

The Assyrian villagers, though hard pressed to make their humble living, have been able to pay small fees to help the school along. Its future is now assured. In time it is hoped that from this school will come teachers who can be employed in additional schools in other villages. Possibly some of the men will be chosen by the Assyrian Church authorities to train as deacons and priests to replace the aged priests who have faithfully led their people in many forced migrations in the last thirty years. Through the help of the Good Friday Offering, a center of new life has been created in Tel Tamer to help these unwilling wanderers find, on the shores of the Khabur River, a stable community in a new land.

AFTER grimly resisting the strain of four war years of persecution, the Rev. Takaharu Takamatsu, chaplain of St. Paul's University, Tokyo, one of the foremost leaders of the Church in the Orient, died recently of tuberculosis of the throat. In the first two years of the war, his Christian teachings and the former beautiful All Saints' Chapel of the university became the target of ultra-nationalistic forces (FORTH, December, 1945, p. 9). In 1943, he himself was forced from the campus, only to become the off-campus chaplain for the faithful Christian students who remained.



# CHIEF BIG JIM JOINS NEW TRIBE

**A** LONG the now familiar path at the bottom of the beautiful Arizona canyon, by the Sky Blue River, Jim Crook, resident missionary to his own people, the Havasupai Indians (FORTH, September, 1944, p. 13), led the retired Archdeacon, the Ven. J. Rockwood Jenkins. The clouds were gathering fast, and as they entered the doorway of the hogan, the cloudburst was upon them, starting impromptu waterfalls down the cliffs on all sides.

Big Jim met them in the solemnity of his close-to-one hundred years. He is one of the three chiefs of the tribe, venerated by his people, trusted by white people for his dependability, progressive coöperation, and absolute integrity. The two Indians had a real bond between them, for Big Jim had rescued Jim Crook, his nephew, from certain death when he was still a baby, and had cared for him during his early days.

## The Face in the Vision

Since his own conversion, Jim Crook had been much concerned with the spiritual welfare of his Chief. He recognized the almost mystical nature underlying the fine character, and respected the old man's deep belief in a tribal god who was near him and spoke to him, *Bagiowa*, the man who gives life. He and Big Jim had often had long conversations, which led during the summer of 1945 to visits between the two Indians and the Archdeacon, who made occasional trips down into the canyon. During one of the first, the old man had recounted a special revelation, many years before, when God had appeared in a vision as a beautiful Face to speak to him. When the Archdeacon brought a copy of Sallman's Christ, the old chief had gazed at it for a long time. Then with

Medals from the King of Belgium, opera hat from Teddy Roosevelt, are cherished by Big Jim (right), recently converted by Jim Crook (left, below).



a beautiful smile, he said, "That is the face I saw in my vision."

For many afternoons after that, the Archdeacon journeyed to the old man's hogan to tell the story of the life of Jesus, and the work which led to the Cross and the Resurrection. Big Jim listened, bowing his head in acceptance of the truths he was hearing for the first time. He became convinced that the Christ of whom he now heard was identical with the One whose face he had seen so long ago, that he wanted to accept "the Jesus way."

It was during the Archdeacon's second summer visit to the canyon village that he and Jim Crook beat the cloudburst to Big Jim's hogan. They were coming with prayerful hearts, for the night before, Big Jim had come with Jim Crook through a mile of darkness to attend the service in the schoolhouse. After he had listened to all that went on, he had risen in



dignity to speak, to testify to his approval of mission visits to his people, of these meetings and their spiritual purpose, a veiled acknowledgment of his acceptance of Jesus Christ, as Lord and Saviour.

The rain pounded the rock bed outside as the three men settled down to talk. It was time at last to talk of baptism which before had tended to confuse the aged man. The afternoon wore on; Big Jim listened attentively, lost in deep thought. Finally, knowing that the Archdeacon planned to return soon to the canyon, he said to Jim Crook, "When he comes again to our village, I will be baptized."

## Under the Cottonwood Tree

At the end of September on a clear afternoon, the three men met again under the cottonwood tree outside the hogan door, the scene of so many intimate conversations. Neighbors gathered with baptized older members, carrying their mission hymnals, and two boys on horseback kept distant attendance. Hymns were sung opening the service of baptism for Big Jim, and Jim Crook translated the words into Havasupai. The Archdeacon performed the sacred rite. As the sun was just disappearing over the western cliff, leaving its radiance on the far eastern walls, the closing words were said. Big Jim looked down, deeply moved, at the wooden cross hanging from a silken cord about his neck, a sign of his membership in the Kingdom of God.



# Girls in the City Find the Way

YOUTH CONSULTATION SERVICE AIDS TOMORROW'S HOMEMAKERS

**A** MORE perplexing environment in which to grow up than the grilled and varied streets of New York would be hard to find. To the many young people who live here, this is no city of Fifth Avenue museums, of festive shopping centers, and teeming business areas. It is home and neighborhood and all the forces which mold character, secret dreams and aspirations woven into the web of unfamiliar streets known as Harlem, the Bronx, Brooklyn, and Queens.

Here are squat brown buildings huddled side by side, with an occasional empty lot filled with tin cans and faded dirt; here are mansions of another era, looming protectively over emaciated trees and grass plots. Neighborhoods change so rapidly that only a few blocks separate a family with eight children from a retired schoolteacher living in the same amount of space. Widely different culture groups rub elbows, and economic opposites ride the same buses.

## Hub of the Bronx

Little wonder then that Youth Consultation Service, an agency through which the Diocese of New York helps adolescent girls face their personal problems, felt it necessary to expand its service by opening an uptown branch in the Hub of the Bronx.

It began as an experiment, although it is far from that today. Youth Consultation Service felt that the area of its work had been limited, that Negro girls in particular had not been benefiting. An experienced Negro worker, Mrs. Ruth Dixon Smith, was invited to join the staff of the downtown office. It is sometimes easier for a young girl to discuss her problems with one familiar with her own cultural background. No sharp distinction has been made; culture groups mix in consultation. Only once has Mrs. Smith needed to take over the case of a Negro girl from a white co-worker. This girl had witnessed in childhood the lynching of her father, and could not overcome her fear and resentment toward all members of the group involved.

After Mrs. Smith's arrival, the number of Negro clients increased so markedly that in June, 1945, a new center in the Bronx was opened under her direction. In less than a year, the cases in the new center have increased 143 per cent. The need for guidance work has been proved by the influx of clients, seventy-two per cent of whom are Negro, and with it the fact that the Negro girls and their families appreciate that need.

The young girls who enter the bright cheerful reception room uptown to find decorations attuned to their tastes, and magazines which arouse their interest come from all environments with every type of heartache. Anyone is welcome; the clients form an economic, educational, and social cross section of the community. The work is free, supported by the Diocese of New York, the Greater New York Fund, foundations, and individual contributions. An emergency fund is available for short-term loans, but girls in need of financial assistance over a long period are referred to the Department of Welfare.

The variation in clients can also be explained by the mixed area north of 125th Street which includes Harlem tenements and Riverdale homes. Close cooperation is maintained with Roman Catholic, Jewish, and other social service agencies to ensure adequate care for all the groups in the area.

## Confidence Regained

As many as are the economic groups represented in this YCS office are the problems which the clients bring. Sixty-eight per cent are unmarried mothers, but the difficulties go far beyond that, and the case worker must be able to penetrate to the deepest level. One girl came to the office already having entered a maternity home. Her family was taking adequate care of her; her friends understood that she was on vacation and there was some talk of her parents adopting a child, but her strong maternal feelings rebelled against this arrangement.

Slowly, under the patient care of Mrs. Smith, her belligerence was tempered. Her parents were persuaded to recognize the child and brave the neighborhood which proved to be generally sympathetic. The girl came to understand the depth and permanence of her parents' relationship, and to enter sympathetically into home life. She went to college, making new friends, which restored her self-confidence. Soon she will be able to sever her ties with YCS and continue on her own.

## Schools Coöperate

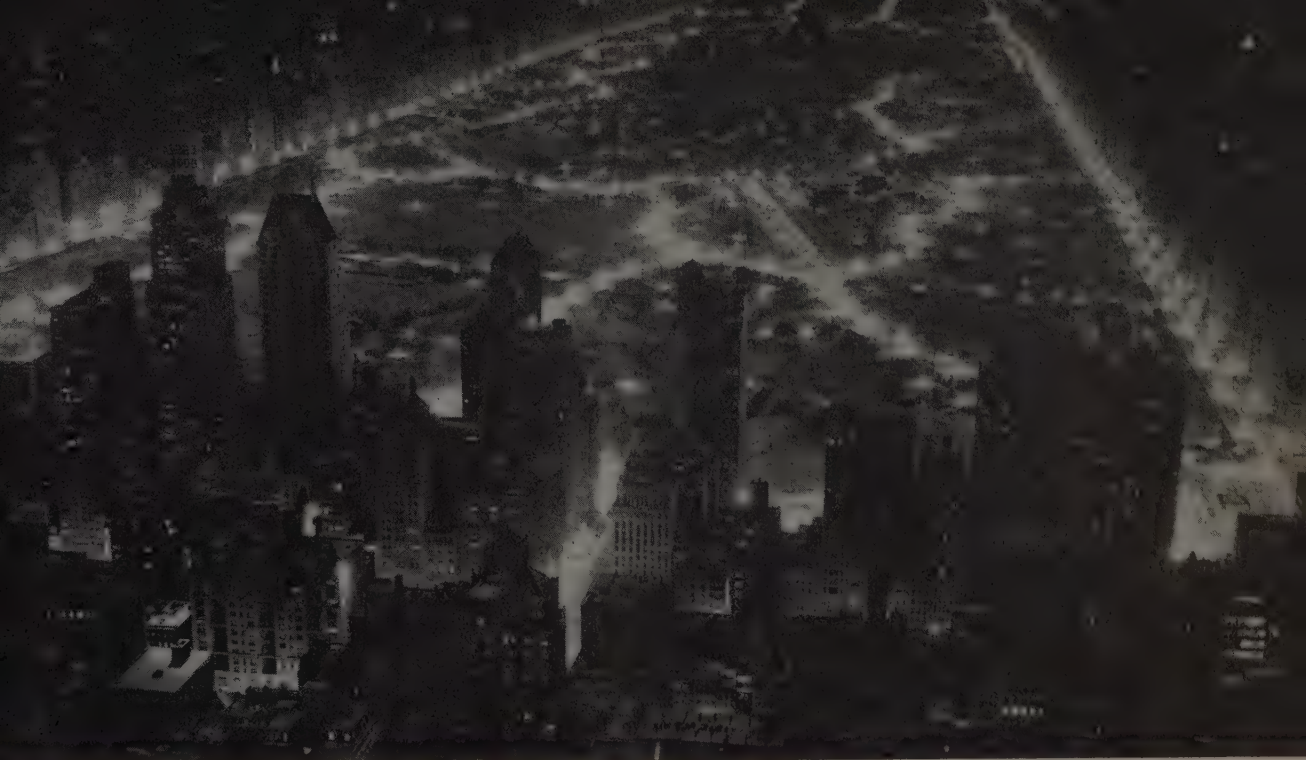
YCS with other social service agencies is turning increasingly toward preventive work, helping confused adolescents to avoid difficult situations. This involves close coöperation with school authorities who, more than any other objective observer, can trace signs of unhappiness in a child. YCS was notified of one girl who was becoming a persistent truant. Investigation unearthed a conflict between the child and her mother, who aspired for her daughter a supposedly secure career in the business world, rather than the longed-for job as hair dresser. Unhappy in her commercial course, the girl used caffeine and lunch money for a comparatively harmless escape to the movies. To help the mother understand the situation, Mrs. Smith called in the YCS psychologist whose placement tests supported the girl's wishes. A change of school solved the problem.

A more difficult conflict explained the marked inattention of a young Italian girl, a good student, whose grades sank to failing. YCS traced her unhappiness to a conflict between her old-world home tradition and her new-world school friends, able to take part in after-school activities forbidden to her. Here again is a problem of mutual understanding in which YCS must play the delicate part of mediator.

Of all the causes of adolescent unhappiness, the parent-child relationship is the greatest offender. The

Continued on page 39





The beauty of New York's skyline (*above*) masks only too often environmental conditions, poor housing, recreation, broken homes, which bar the healthy development of city children (*below right*). To help them, the Church's Youth Consultation Service has opened a new center in the Bronx to which any

adolescent girl can bring her problems. In the attractive reception room (*lower right*), she finds confidence-inspiring welcome. A Negro case worker has helped YCS reach a broader basis of mutual understanding with its Negro clients. A chaplain, a psychologist, and psychiatrist supply specialized aid.







U.S. Army Signal Corps

Chaplain E. C. McConnell of Ft. McCellan, Ala., "gets them coming and going" as he gives orientation talks to inductees (above) and bids good-bye to "separatees."



Seventy-five years of the Diocese of Arkansas and fifty years of the Woman's Auxiliary in Arkansas were celebrated recently in Christ Church, Little Rock. At a reception the Presiding Bishop cut the anniversary cake with the assistance of the Rt. Rev. and Mrs. R. Bland Mitchell.



St. Andrew's Hospital, Wusih, China (above), operated by Japanese during the war, is again carrying on its Christian work of mercy for the city's sick. Chinese Christians, led by the Rev. S. C. Yang, cleaned up the building, bought new equipment, and got together a staff of doctors and nurses.

## GO YE INTO ALL THE WORLD

Bishop Charles B. Colmore (left) and Bishop Coadjutor Charles F. Boynton of Puerto Rico welcome Sisters of the Transfigura-

tion on their arrival at their new convent on the grounds of St. Luke's Hospital, Ponce, where two of the Sisters will serve.





# CHURCHMEN In the NEWS

**L**ONDON WINGO, hero of *The Gauntlet*, (New York, Doubleday, 1945. \$2.75), on the best seller lists for the past several months, was almost crushed by the tyranny of the trivial in his first pastorate, the Linden, Mo., Baptist Church. Fresh out of the Southwestern Theological Seminary in Texas and into his first church, because he needed money to support his wife and forthcoming baby, he had to be seasoned by experience and patience in the work of the Lord.

By not so strange coincidence James Street, author of *The Gauntlet*, and a new communicant in the Episcopal Church, also attended the Southwestern Baptist Seminary in Texas. "I left," he says, "because we were expecting our first son and I needed money. Also, I was unhappy. I just didn't fit. I had been reared a Roman Catholic, but my father was a thoroughly democratic man who put his sons' convictions above institutions. At eighteen I left that Church and became a Baptist." He, likewise, accepted a church in Missouri, and like London, had a propensity for showing off his learning and making impressive sermons, having heard "the call" with professional rather than spiritual ears.

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James Street, author of *The Gauntlet*, best-seller, had a door cracked open to new vistas by a friend who became his rector.



Marie Louise arrives in Switzerland after experiencing war's horrors.

## An Oscar for Marie Louise

**T**HE National Council picked a winner when it acquired the distribution rights for two years on the 16 mm edition of *Marie Louise*, Swiss-made motion picture showing the effect of war on children.

"A warm, heart-tugging sidelight on the war in Europe and children left homeless and uncomprehending in its wake," . . . "beautifully produced, meritorious in every respect, a picture that reaches the heart with uncommon skill and finesse"; these reviews greeted its New York showings. Now it has been chosen by the Motion Picture Academy of Arts and Sciences as the best original screen play of the year, a distinction never before won for a picture of this type.

The picture tells simply and convincingly the tale of a French child who finds temporary surcease in Switzerland from the horrors of war. Refugee children play many of the parts, in a cast of exceptionally skillful professional adults. English subtitles clarify the French and German dialogue.

This is believed to be the first time a picture being shown successfully in theaters could be distributed in churches. It is being used with great effectiveness in many parishes in connection with Material Aid campaigns and the Presiding Bishop's Fund for World Relief, one simple and sure way to improve the plight of such refugee children as Marie Louise.

The film is available for showing in parishes throughout the Church at \$15.00 rental for each showing. It takes eighty minutes to run. A few additional prints have just been secured, so that, while bookings are heavy, there are a few vacant dates still available between now and June. Bookings should be arranged through the Department of Promotion, 281 Fourth Ave., New York 10, N. Y.



## CHURCHMEN---continued

"I was a lousy preacher," Mr. Street comments, looking back on himself at the age of nineteen. "I was loud and ignorant. I drew crowds and kicked up a lot of trouble; and I ran into some of the bigotry that oppressed London Wingo. So I quit."

There the resemblance between fictional and real personalities ends. Mrs. Street is not Kathie, or rather Katherine, as she was called by the staunch backbone of the church, who disapproved of bobbed hair, small hats, and all things frivolous. And, the author warns, she is not dead. In fact, he adds, "right now she's in the village trying to buy some loud pajamas for our elder son, Jim, twice wounded and due home from the wars."

London Wingo was on a quest in search of truth. His mind had led him into the ministry, throwing down a gauntlet which challenged his spirit. Through the struggle over Sinai he came until he walked through the valley of Jordan and reached Ararat, the mountain of peace.

James Street dropped the gauntlet. "From 1925 until 1938 I was a newspaperman and shunned churches," he confesses. "I was something of a crusader against 'organized religion.' Incidentally, I developed into a chronic alcoholic.

"Then I became a free lance writer in New York. Soon I was what the critics call a successful and popular novelist. [*Tap Roots, Oh, Promised Land, By Valour and Arms.*] We moved to Old Lyme, Conn., and there I met a Congregational minister. He began to straighten out my crackpot life. My brain simply was out of tune and he began to tune it. Then we left Connecticut. Soon thereafter I met

on air raid duty the Rev. Raymond Scofield, rector of St. Mark's Church, Jackson Heights, who cracked open the door to new vistas. Mrs. Street (who like Kathie is a Baptist minister's daughter), our twelve-year-old daughter, Ann, and I were confirmed in St. Mark's last year."

Mr. Street and his family have become ardent Episcopalians, supporting every aspect of the Church liberally and enthusiastically. His daughter is very active in the Girl Scouts and the

choir, and a niece, Betty Smith, is chairman of the National Youth Commission.

A friendly, jolly person who likes people and loves to talk, Mr. Street yet remains very humble about his gifts. Though he will sit for hours and converse with passersby—always on a first-name basis—few people who meet him know that he is Jimmy Street, the writer. Besides social contacts of all types, he likes the company

Continued on page 29

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## Churchmen---continued

of children, and achieved outstanding results with the Cub Scouts of St. Mark's.

At present the author is living in his white house on a hillside in Chapel Hill, N. C., collecting phonograph records and wild birds, growing flowers and shrubs, and caring for a farm, as well as working on his next book.

About *The Gauntlet*, though, he further adds, "I can't find any religion in that book. The Christ that Mr. Scofield told me about and the Christ that the Rev. David Yates, my present rector, talks about could have solved Brother Wingo's problems. I hope the book does some good. But I am no Wingo. I am no stump-yeller, or bosom-beater. I am no missionary. I am an anti-Bilbo Mississippian who believes our hope is Christianity as it really should be, whose favorite scripture is 'Be still and know that I am God'."

Christine Mercedes Nuno, missionary nurse from 1925 to 1941 at St. Luke's Medical Center, Tokyo, where she developed the only public health service in Japan, died recently in New York. . . . The Rt. Rev. Charles S. Reifsnider, bishop in charge of non-diocesan Japanese work in the United States, has tendered his resignation to the Presiding Bishop. Seventy-one years old next November, he was before the war Bishop of North Kwanto, Japan, and president of St. Paul's University in Tokyo. . . . One of the leading Negro educators of the country, Dr. Harold L. Trigg (FORTH, December, 1943, p. 16) has been elected to the board of trustees of the American Church Institute for Negroes.

## Church Resumes Services

Continued from page 11

Bibles and theological books in many languages have been provided to many who lost all possessions; war-worn pastors have enjoyed long-needed holidays in Switzerland; orphanages and institutions have been aided, home missions and evangelism encouraged. Every work of the Churches and every Church itself have felt the hand of the World Council.

Still the need and the suffering are indescribable. In Munich I held a confirmation service. Four Episcopal chaplains participated in the service which was held in the chapel of the Military Government for Bavaria Building, and after confirmation I celebrated Holy Communion. I believe it was the first conference since the war ended.

Our beautiful library and chapel at Munich were severely bombed, and recent word from Dresden, where St. James' Church is located, speaks of the whole center of that beautiful city as a "complete mass of ruins." What an inspiration to our home effort comes from England. Thousands of churches, schools, and parish houses there have been razed to the ground. Nevertheless, all Church groups in Great Britain have decided not to ask for help in their rebuilding but have instead themselves undertaken, along with religious institutions, to try to raise a million pounds for the relief of Europe.

My memorable days in the midst of this great-hearted spirit culminated for me with a service at Emmanuel Church. I was privileged to celebrate the Holy Communion there one Sunday. As no heat was available for the church building, we used the library in the parish house. Two electric

Continued on page 30



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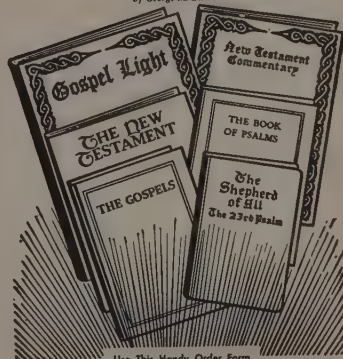
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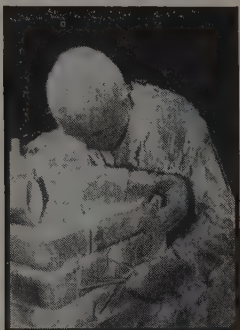
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# LET US PRAY

## GOOD FRIDAY

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

## LET US PRAY

*For the Jerusalem and the East Mission* in Palestine, which our Good Friday Offering helps to support: that peace may be restored in that land of conflict and that the Cross may one day be the sign of its unity.

*For our European Churches* in Rome, in Florence, in Nice, in Geneva, in Munich, in Dresden, and in Paris: that they may soon be restored to full vigor and may exercise a fruitful ministry in the spiritual restoration of stricken peoples.

*For our theological seminaries:* that in them a growing number of ministers may be inspired to clarity of thought, to vigor of purpose, and to devoutness of spirit.

## Men's Club Helps Veterans

ANY serviceman returning to the parish of Christ Church in Oswego, N. Y., will find the Men's Club there eager to help him. This club has pledged itself to assist returning veterans in their re-orientation through a nine-man committee, headed by the rector, the Rev. Frederick W. Kates. Mr. Kates contacts the man as soon as he has returned and notifies the committee chairman of his needs. The committee, men in key places in the community, then makes every effort to help him in real and tangible ways. After twenty-two cases, the men feel that this is something all parish men's clubs and laymen's groups could be doing.

## Church Resumes Services

*Continued from page 29*

radiators made the spacious room quite comfortable. A temporary altar, altar rail, and organ spread a churchly atmosphere. It was a service I shall never forget. The setting reminded me of those earlier days when in simple homes such a picture must oft have been repeated. Here were gathered men and women in service uniforms, representatives of many different Churches "back home." Here were the leaders of the great Churches of our country, who had been sent by their respective groups to join with their counsel, their service, their gifts in this ecumenical movement of mercy and encouragement. I never felt so proud of our Church. I never felt so humble as the servant of its great communion Feast, as when they all came forward in answer to my invitation to share, with us, its power and blessing. I am sure the Master was very near, and rejoiced at the spirit of unity that there prevailed.

*General Convention meets in Philadelphia  
September 10-20, 1946*



# UNDER OUR READING LAMP



**T**HE *Coming Great Church* by Theodore O. Wedel (New York, Macmillan, 1945. \$2) is a small but brilliant and thought-provoking book on Christian unity. Dr. Wedel, now Canon of Washington Cathedral and Warden of the College of Preachers, provides an interesting introduction in which he relates his own religious background. Like many others in Anglican orders, Canon Wedel was not born an Episcopalian. His varied religious experience as well as his conscious and deliberate choice of the Episcopal Church may help to account for his broad-minded presentation of the subject. The book throughout is filled with the spirit of the author's Christian conviction.

Canon Wedel is enthusiastic and hopeful. "The Coming Great Church" will be the Church of all Christians everywhere. There are signs that it is already here to some degree. These signs are the Ecumenical Movement, the Liturgical Movement in Roman Catholicism, and the trend in contemporary theology to Neo-orthodoxy or Biblical theology. This last has been specially noted in the reawakened Churches of Europe.

In naming the problems yet to be solved, Canon Wedel puts one as a question, "What is the Church?" What follows will remind the reader of the difficulties the members of the Oxford Conference had in understanding what each delegate meant in the use of the term, Church. The basic difference is between the individualistic or atomistic concept and the universal or catholic view; between the "Little Church" and the "Great Church." Canon Wedel's plea is for a well thought out doctrine of the Church. This may be today's contribution to Christian history.

A second problem is the chasm between Protestant and Catholic. One of the bridges that may be used to span this gulf is the Book of Common Prayer. Of it, this is said, "It

is the cause of our being proud of a Catholic as well as a Protestant heritage."

For many, the most vital problem is that of Church Order including the question of Apostolic Succession. This section of the book is handled in a masterly way. The arguments are worthy of careful study. The key to a solution may be in the rediscovery of the meaning of the ministry in terms of function and vocation instead of in terms of valid succession. Related to this is the doctrine of the Holy Spirit and the use of the sacraments with emphasis on the Holy Communion. The validity of a sacrament and the indwelling of the Holy Spirit both depend on whether or not the Church gives authority to its Orders or the Orders give authority to the Church.

This is not a book to be read in a hurry. There is every reason why it was a recent choice of the Religious Book Club. The Episcopal Church is fortunate to have Canon Wedel a member of the Joint Commission on Approaches to Unity.—A. E. H.

## GOOD BOOKS

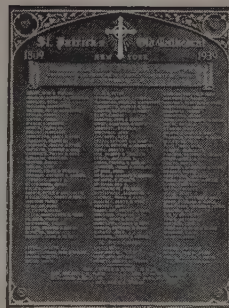
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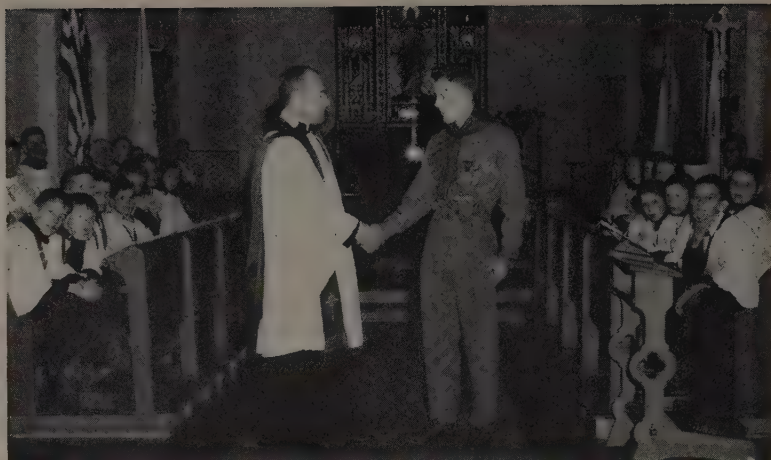
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Eagle Scout Don Berg of Helena, Mont., receives from the Very Rev. Charles A. Wilson the first God and Country Award, a Church Award made available to Scouts who carry out the total program of the Church. Since he and his family moved to Helena in 1940, Don has been a member of the Boy Choir of St. Peter's Pro-Cathedral, where, after being confirmed by Bishop Henry H. Daniels of Montana, he became an acolyte, and later, an active member of the Young People's Fellowship. His scouting record has been outstanding from the time of his joining as a cub in 1941, to his earning the rank of Eagle Scout for which twenty-one merit badges are required.

## Board Elects First Negro

THE Rev. John M. Coleman, rector of St. Philip's Church, Brooklyn, N. Y., was recently sworn in as a member of New York City's Board of Higher Education. An excellent social worker and student of community and interracial relations, Mr. Coleman is the first Negro to sit on the board. He received his own education at St. Paul's School, Lawrenceville, Va.,

Lincoln University, and the General Theological Seminary.

## Bishop Had Wide Experience

THE Rt. Rev. Leopold Kroll, retired Missionary Bishop of Liberia, died recently in North Carolina, following a long illness. Before going to Liberia in 1935, Bishop Kroll served both in Haiti and in the Hawaiian Islands. His unusually wide contacts with missionary work began during his seminary course at General Theological Seminary, New York, when he worked with a congregation of Negro people; later he took a temporary appointment among the Oneida Indians in Wisconsin. Poor health caused him to retire to this country last year.

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## And make there an altar unto God

**B**EQUESTS to the Domestic and Foreign Missionary Society can help in the erection of churches and altars unto God.

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The first boys' choir in Alaska was started at St. John's Mission, Ketchikan. One of its staunchest members is Henry Tanino, the Japanese boy in the front row, who recently returned from a relocation center to resume his place in parish family life. The priest-in-charge of St. John's, the Rev. Barclay Johnson (*back row, right*) also ministers to St. Elizabeth's Indian Church, one of the Church's largest Indian missions, strategically located in the salmon-packing capital of the world. In this thriving, colorful seaport, Alaska becomes truly the Last Frontier, the opportunity for missionary work great.

### Chaplain Heads Laymen

THE Rev. Arnold Meredith Lewis has been appointed Executive Director of the Presiding Bishop's Committee on Laymen's Work to succeed the Rev. Wilburn C. Campbell, who returns to parish life May 1, as rector of the Church of the Ascension, Pittsburgh, after five years with the Laymen's Committee. Mr. Lewis has been a chaplain in the United States Army since October, 1940, serving in the United States, the Persian Gulf Command, and on Army Transport Service. Before entering the service, he was rector of St. Mark's Church, West-hampton Beach, Long Island. He will continue the nationwide program launched by Mr. Campbell and the chairman of the committee, Harvey S. Firestone, Jr., of Akron, Ohio, of coordinating existing Episcopal men's organizations and enlisting men in the work and worship of the Church.

*The National Council Meets April 30-May 2*

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### New Testament Revised

Two well-known Episcopalians, the Rev. Frederick C. Grant and the Rev. W. Russell Bowie, were members of the eight-man committee responsible for the new Revised Standard Version of the New Testament, (New York, Nelson, \$2.50). The committee has been at work since 1929.



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(Matt. XIX:21) By Hofmann

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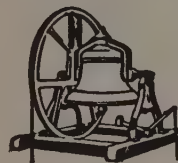
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## Virginia's Great Heritage

Continued from page 17

Washington to found a society for the education of young men for the ministry. Among those deeply interested in this cause were Dr. William H. Wilmer, who had resigned as first rector of St. John's Church, Washington, for this purpose, the Rev. William Meade of Alexandria, and Francis Scott Key, author of The Star Spangled Banner. The organization of this society was the beginning of the seminary.

The missionary interest of the seminary began very early. In 1830 John H. Hill founded the mission in Greece. Francis Hanson in 1835 and William J. Boone in 1837 began the difficult task of establishing a permanent mission in China, which did not finally succeed until 1845, when W. J. Boone, having visited the seminary, returned to China with three graduates of the Class of 1844. In 1836 Payne, Savage, and Minor went to Liberia. The mission to Japan was inaugurated by the Rev. John Liggins and the Rev. Channing Moore Williams in 1859, both members of the Class of 1855. The founding of the mission in Brazil by the Rev. Lucien Lee Kinsolving and the Rev. James W. Morris, in 1889, belongs to what the catalog calls "the later history of the seminary." It was Dr. William Sparrow, to whom Phillips Brooks said he owed so much, who gave the seminary its motto: Seek the truth; Come whence it may; Cost what it will.

Virginia has had a distinguished history, its graduates number many of our greatest Church leaders and pioneer missionaries; it is led today by a distinguished group: Alexander C. Zabriskie, professor at Virginia since 1925, dean since 1945; Stanley Brown-Serman, professor of New Testament studies; Robert F. Gibson, Jr., Albert T. Mollegen, and many others. Its opportunity for greater service in common with other seminaries is dependent on its ability to improve the quality of the teaching, to encourage productive scholarship, to advance research into the puzzling problems of the day, to give to the Church the right number of fit men for the ministry.

Continued on page 35

FORTH—April, 1946

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## On Foot to Freedom

COUNTLESS people who have heard the Rev. Newton Chiang tell the story of his journey through central China from Nanking to Chengtu, *On Foot to Freedom*, will be glad to learn that the Friendship Press has published the story in an attractive booklet with a bright red cover (48 pages, 25 cents). Readers who are unfamiliar with the story will find it one of the classics to emerge from China's eight years of war. Fleeing from the rapid approach of invasion, Mr. Chiang and his wife took their seven small sons overland, up and down mountains, across lakes and rivers, through every kind of weather. Air raids, illness, and other dangers they endured with complete courage, and at last arrived safely at their new home.

## Site for Havana Cathedral

AN excellent site has recently been purchased in Havana for the new location of the Holy Trinity Cathedral. To supplement the amount received from the recent sale of the old building (FORTH, March, p. 17), cash gifts of \$31,000 have been received for the building from interested Churchmen in America. At present, the cathedral congregation is using a building placed at its disposal by the American Hebrew congregation who use it as their synagogue.

## Virginia's Great Heritage

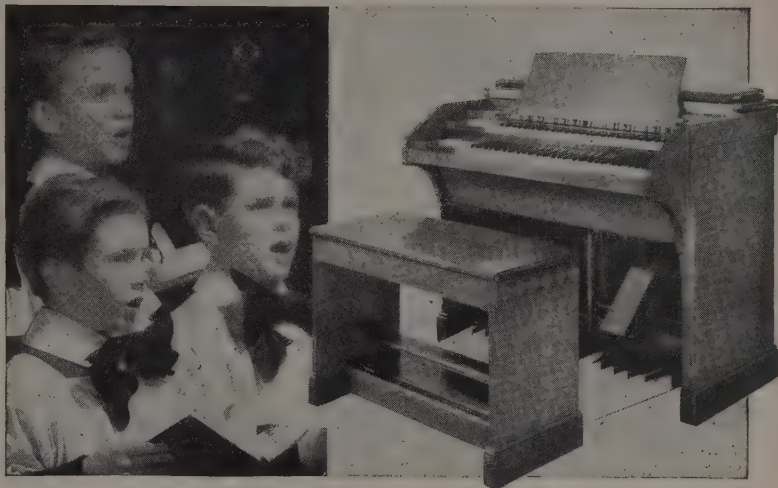
Continued from page 34

"After God had carried us safe to New England, and we had builded our houses, provided necessities for our liveli-hood, rear'd convenient places for God's worship, and settled the civil government, one of the next things we longed for, and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." This was written in 1636. In 1941-46, during the travail of war, we longed for the things that might be possible afterwards under God through His Church. Those in the services were encouraged by the expectancy they saw there. But every dream of the future has as one of its essential elements better seminaries.

FORTH—April, 1946

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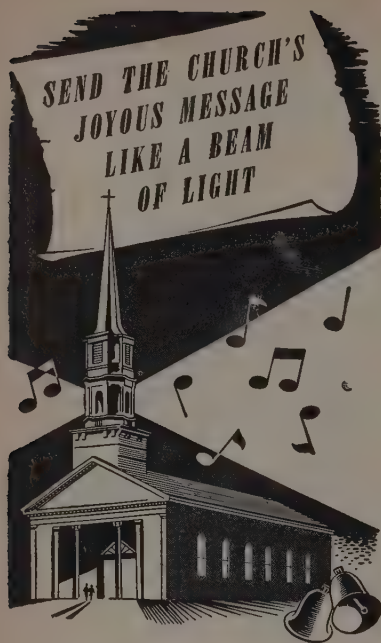
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## In the Black Metropolis

Continued from page 9

tine's; by that time, the change can be a smooth one. The new St. Edmund's will be an extension of the old, preserving present traditions. The Richard B. Harrison memorial organ, for instance, which was given in memory of De Lawd in the first *Green Pastures*, will not be left behind to the Lutheran congregation taking over the old building. Instead it is hoped that this tribute will be further embodied in a small garden, the Rector's Garden, a place of burial for distinguished Negro men and women.

The expansion of St. Edmund's has all been made possible by unique co-operation on the part of parish, diocese, and national Church. The cost of the new property was \$175,000; the parish of St. Edmund's and its rector, the Rev. Samuel J. Martin, felt that the opportunity was too great to be missed. A parish meeting was called about which the Rt. Rev. Wallace E. Conkling of Chicago writes:

"We had a most wonderful meeting of four hundred people of St. Edmund's at the Greek Church. After a brief service in the church, we toured the buildings and opened the parish campaign in the assembly hall. It was a grand start, nearly \$30,000 pledged."

The devotion of the congregation did not stop here, however; including the amount from the sale of the old building, St. Edmund's plans to take care of forty-two per cent of the expense. The Diocese of Chicago, in support of this devotion, has promised an additional thirty per cent. The courageous vision of diocese and parish together as they attempted such a large project convinced the National Council that the remaining twenty-eight per cent should be allocated from the Reconstruction and Advance Fund to make possible this advance for the betterment of race relationships not only in Chicago but throughout America.

The precedent which has been set is a recognition of a situation of national importance. In these years of racial tension, the Church must be a stronghold of constructive leadership. Only trustworthy leadership can bring our country out of its confusion to freedom and justice for all.

## New Spring Books

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An analysis of the personalities of four great saints, this booklet by the editor of *House and Garden* reveals the many instances in our daily lives where we can and should practice the special virtues perfected in these saints' lives. This booklet was issued for the Presiding Bishop's Committee on Laymen's Work. Paper, 65 cents

### MEMBERS OF CHRIST

By SPENCER H. ELLIOTT

A straightforward presentation of what an Episcopalian believes and the responsibilities he assumes when he becomes a Church member. The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth and replete with instructions." \$1.40

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FORTH—April, 1946




## "The Giving Jumps"

"It is a pleasure to continue our parish list of subscriptions to FORTH," writes the Rev. John W. Walker, vicar of Huntington Valley Chapel, Meadowbrook, Pa. "I know it pays. The interest increases and the giving jumps." Other additions to the one hundred per cent parish subscription list for FORTH are: All Saints' Chapel, Austin, Tex., for the third consecutive year; St. Martin's Parish, Charlotte, N. C.; and All Saints' Church, Sterling, Colo.

New names on the Vestry Honor Roll are: the Church of the Redeemer, Louisville, Ky., which includes Church school teachers, for the second consecutive year; Trinity Parish, Atchison, Kan.; and St. Andrew's Church, Madison, Wis.

Four Negro girls have begun their training at the Bishop Payne Divinity School, Petersburg, Va. This is the first time girls have been admitted to this school. They are taking some of the regular courses and others provided especially to fit them for service.




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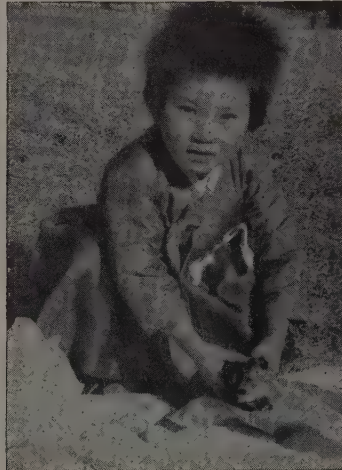

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## Christian Architecture

Continued from page 15

He feels, however, that the task ahead, if undiminished, has changed in the last twenty-five years. Architecturally, a demand has grown for greater simplicity and flexibility, for functional lines to accompany the streamlined thought patterns of modern China. In the future, the mission architect will use the materials on hand in accord with the demands of the market, and he will design in the Chinese tradition.

In the Orient, he will also continue to be one representative of the West and of Christianity, a crucial position in the future. The war has confirmed Chinese independence; it has drawn the United States closer to China, to the Philippines, and, through the occupation, to Japan also. The people of these countries have been impressed by a job well done. They intend to do an equally good job in the future, along every line. But this they intend to do on their own. The next generation of Christian workers in these countries, architects and all others, will find that the Chinese are no longer followers; they are helpers, on an equal basis preparatory to self-leadership.

Church architects in the Orient have a tremendous task awaiting them. The cathedral in Manila, and the one in Hankow, churches in Sagada, Tokyo, and all through Japan, China, and the Philippines need restoration and rebuilding. There is enough work to occupy four or five architects for several years.

With this in mind, Mr. Bergamini says, "We must have architects to aid our missionaries, but they must take a self-effacing position if they are not to undo much magnificent work. Architects who go to the Orient must go primarily to help in any way possible, as well as in their own field. And they must go to work with the Chinese, until the two peoples really come to appreciate and understand one another."

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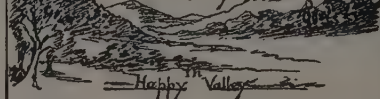
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## Girls Find the Way

Continued from page 24

melting-pot tradition in America is as much the cause of individual heart-ache as of national pride. The personal consultation worker must be familiar with the family setting. Whatever her age, lack of security at home sends an adolescent seeking false security elsewhere. Homes broken by separation or death, parents estranged, barriers between parent and child which prevent understanding, such as clashing ideals and values, or the old question of the unwanted child appear repeatedly in case histories.

Other causes of maladjustment may accompany difficulties at home. A girl may feel sharply her mental insufficiency and be willing to "keep up" at all costs. Conversely, an unusually quick mind may hinder her adjustment to her environment. In many cases, the environment itself is the destructive factor, an inadequate school or lack of proper recreational facilities.

Each client who comes to the office in the Hub of the Bronx presents her unique problem. If she feels strongly, as many do, the guilt for her action or the injustice of her situation compared with that of her more fortunate friends, she may want to talk to the chaplain, to discuss what she has always heard about the nature of sin, of reward and punishment. The services of the psychologist with his placement tests are often needed. Psychiatric help is essential although this is usually obtained indirectly through consultation.

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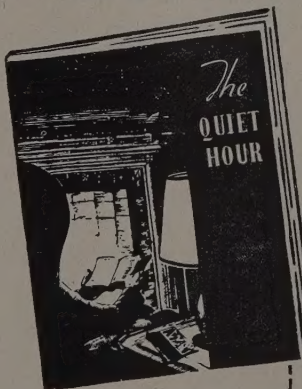
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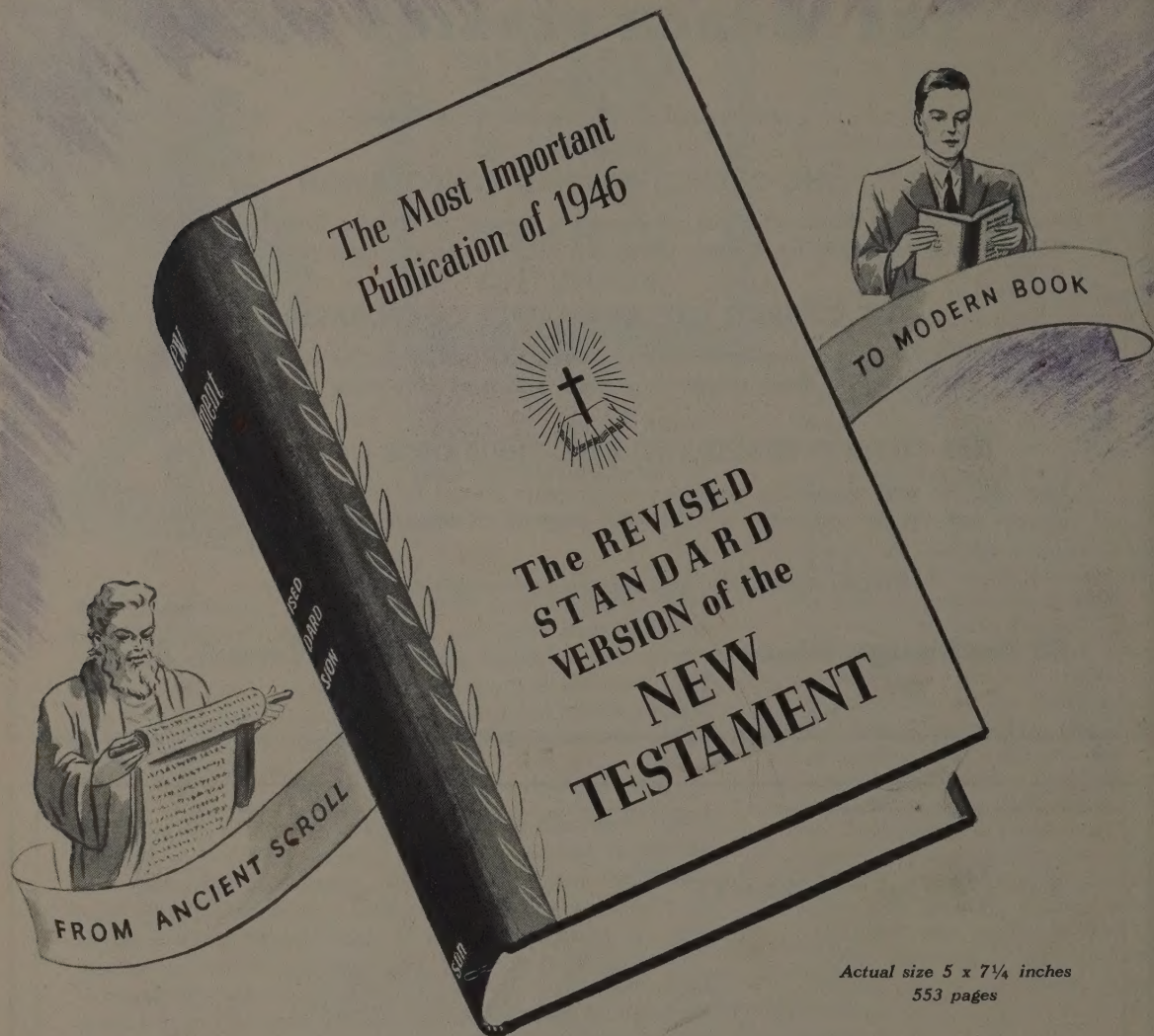
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